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WEEKLY REVIEW.

—We have been favoured with a copy of "Proposals for Improvements to the City of Bombay," by Mr. Pedder the new Municipal Commissioner. One of the greatest improvements would be the reduction of taxes; but this is not proposed. The improvements proposed relate to the venal and arterial systems of the city; and five and a half lakhs more per annum are wanted. We have not yet mastered this goodly volume, and must reserve our opinion.

—For many ages Egypt has been what the prophet called her, 'basest of kingdoms,' in respect to her constant dependence upon some other power. It is truly wonderful to note how, in all changes, she has been faithful to the delineation. The *Overland Mail* now gives the intelligence that "an Imperial firman of the Porte empowers the Khedive to make laws for Egypt, to enter into commercial arrangements with other powers, and maintain all the troops he pleases." We suppose there is still a tribute. At the same time we learn by telegraph that Sir Samuel Baker has been eminently successful and has extended the authority of Egypt to the equator.

—The Revenues of the principal English Foreign Missionary Societies in 1872 are stated to have been as follows: The Wesleyan Society heads the list, exhibiting a revenue of £156,910; the Church Mission Society follows, £156,440; the London is next, £115,070; the S. P. G. is fourth, £113,124. The Baptist Mission Society, shows £38,611. The Primitive Methodists have a distinct Society, with an income of £32,257, but this Society includes Home Mission in its work. The two great Mission bodies of the Church of England contribute together for the foreign work, £269,564; seven Nonconformist Societies contribute £387,114.

—We had no right to expect that a Government of which Marshal McMahon is head, could be genuinely Republican; still it is surprising that a Circular should have been issued by the Minister of the Interior to the prefects informing them that the hour had come for resuming authority over the press, and instructing them as to the methods for securing it. The new Government was only ten days old when this was issued. When this came to the knowledge of the Assembly it created the greatest excitement, and the circular was declared to be more infamous than any ever issued in the worst days of the empire. M. Pascal, the writer of the circular, resigned.

—The Palace of delights on Muswell Hill, which cost £500,000, has been destroyed within a fortnight of its completion, through the neglect of a workman who was on the dome with a brasier of coals. *Sic transit gloria mundi!* How much thought, taste, talent, wealth and labour have been consecrated to the erection of this palace, and a single spark has caused the whole to pass away like the baseless fabric of a dream!

—The English papers are exposing the fallacious character of M. de Lesseps' proposal for a railway from Orenburg to Peshawur. We fear that the arguments used may be neutralized to some extent by the fact that similar arguments were used by the chief English papers to show the vanity of the Suez Canal scheme. But the Suez Canal is a success and the English are they who are most largely availing themselves of it. Of course, it does not follow that this new scheme of M. de Lesseps must be a sound one.

—We regret very much to hear of the death of the Rev. Levi Spaulding, of the American Board's Mission in Jaffna. It is some years more than half a century since this highly esteemed and useful missionary came out to Ceylon. We hope to give some further notice of his life and labours.

—The following is from the *Indian Church Gazette*:

> Most persons who wish well to the growth and advance of Church principles will regret a foolish petition of nearly 500 clergymen to Convocation, praying for recognition of various doctrines and practices which are identified with Catholic teaching, and among others that duly qualified confessors should be licensed, according to canon law. On all accounts the presentation of such a petition was to be deprecated. In England certainly the Catholic cause in the Church is advancing quite as rapidly as is consistent with solid growth and real knowledge (in some places even beyond that), hence to force that by hothouse growth would be most fatal. A discussion arose on one point only, viz. the licensing of confessors. Such a question is manifestly premature. As the law of the Church of England stands, each person is left free to choose whatever spiritual guide he likes to unfold his sin to, and to receive the benefit of absolution. Under this proposed licensing system he would be deprived of this liberty, and be relegated to unfit and improper men: for, with every desire to speak with dutiful respect and reverence of the present bench of Bishops, it is impossible to deny that they are hopelessly incompetent to deal with this question.

The *Church Gazette* speaks of this petition as foolish, as to be deprecated; and on what grounds? Some would deprecate the petition on the ground that it would tend sadly to the degradation and corruption of the Church of England to institute and license a body of confessors, and thus make confession to a priest one of the recognized usages of the Church. On very different grounds does the *Gazette* object to the petition. You are moving too fast, we have not yet reached the position where this is safe; the conscience of the Church is not yet educated up to this point, and good people will take alarm at the position; all will come in good time, but we must be cautious and give no inkling of our aims. And besides, we have confession now, without any licensing; each person is free to choose his or her spiritual guide and confessor, and receive absolution after confession. Our contemporary thinks the Catholic cause in the church is advancing quite as rapidly as is consistent with solid growth and real knowledge, and objects to hothouse precipitation. We have often dwelt upon this policy of the Romanizers. They advance one thing at a time, and advance it as though it were the sum of their desires, all they aimed at; many would think that particular thing of no consequence, but would object to it as the precursor of something else; then the Romanizers appeal to the public and claim that the thing must be judged on its own merits, and that no man had any right to bring forward the base insinuation that they were preparing a way for ulterior movements; and thus they carry their point, and after an interval unmask the next battery. Such success has crowned their efforts that there is danger lest some of the more fervid among them think the time come for throwing off all disguises. The *Indian Church Gazette* calls these hot-headed people to order.

—In 1866, only seven years ago, the ruling Mikado of Japan was the most determined enemy that foreigners had. The Tycoon was under orders to banish the 'ugly barbarians' from Yokohama and close all ports but two. The *Japan Gazette* points out how a higher power than that of man has been at work:—

> First, the young Tycoon was removed by death, and Stots'bashi, under the title of Yoshi-nobu or Yoshi-hishi, was appointed in his place. He, being full of the most hopeful plans for the well-being both of his own countrymen and of foreigners residing in Japan; seeing, too, that nothing could stem the torrent which flowed too plainly, too strongly, and too determinately in one course; appealed to the Mikado and to the daimios. He refused to accept the office unless he could at all times have access to the Mikado to explain his own policy, and unless the daimios would support and not oppose him. Scarcely had this been arranged when the Mikado passed away. He had hardly attained middle age: but he died, leaving the much-respected prince the present Mikado, then only about sixteen years of age, to succeed him. Time rolled on, and the day arrived for the opening of the port of Hiogo and the city of Osaka. All that we had predicted at once began to show itself, and the princes of Satsuma, Chosiu, Hizen, Tosa, and one or two others, commenced the opposition that had been determined upon. We need not dwell on what followed—how the very first blow they struck, although it was the death-blow of the Tycoonate, was the means of changing the whole policy of the opposing princes. The attitude it forced the foreign ministers to assume led the princes, who may be said to have seized on the person of the Mikado, to perceive that they could do better with the friendship of foreigners than without; and in a moment all was changed. True it is that so soon as they got the upper hand in the country they allowed the Kioto councillors to amuse themselves by issuing orders against all religions but the Sintoo, and Buddhism and Christianity alike came in for persecution. But so soon as the fighting was done, and the power of the Mikado secured, the ministers turned their attention to these matters, and slowly and by degrees deprived the Kuges of all their powers,

and have gone on step by step, until they have arrived at the edict which we now tell our readers has been passed. It was the general opinion that this concession would have been the last the Mikado would have made, and that it would have been only after great and continued pressure. But the young Mikado sees that the old fallacy of his celestial descent is an exploded absurdity. He meets the new order of things in the most manly way, boldly gives his people freedom of thought, and in effect says, "Now all are free; let the Truth find its place."

The Japanese Government have also decided to adopt the Gregorian Calendar, and their next new year will fall on our New Year's day, January 1, 1874, one month earlier. The events which have led to the edict granting religious liberty, are just another chapter in the wonderful providential history of the last 30 years, whereby God has been breaking down the barriers and opening the brazen gates in all parts of the world, that the way might be opened for the universal promulgation of the Gospel.

—THE *Dnyanodaya* makes its appearance this week as a weekly paper. It will be issued every Thursday. We trust that the change will make this excellent journal even more acceptable than it has hitherto been. It is still published in Marathi with one or two English articles. We extract the following from an article on "The National Spirit":

India needs a bond of union. Her people need to be brought into sympathy with each other. In former days, the Moguls were warring against the Hindus; Ahmednuggur was fighting against Bijapur; and the Marathas against all. The Mogul power is now extinct. The Deccan dynasties have passed away. Sivaji's kingdom is no more. But still India is not at one; there is no bond of union to hold the separate parts together. Her people, north, south, east, and west, are not striving together, to attain the common good of all; there is no national life. Or, narrow our range of view. Look alone at the Marathas. They are living mostly under one government, they inhabit one section of country; but they do not constitute a nation. There is no bond of union even here. There is no apprehension of any common interest. The Marathas are not struggling for their political independence. They are not seeking a higher type of civilization; they are not moving forward in the work of education, or of moral or religious improvement. There is no effort on their part to attain any object of common utility. On the contrary, every man seems merely to be striving singly to supply his own daily wants, in apparent forgetfulness of the fact that other people are in existence. Each class stands by itself, in defiance of the rest. Each village is separate and distinct from all other villages. A spirit of exclusiveness is everywhere prevalent; every village and every class, we might almost say every man, is cut off from every other, and owns no common interest with any. Not that common interests do not exist, for they do. But the people, with few exceptions, are blind to them.

The cost of the *Dnyanodaya* is, to Natives, only Rs. 2, to Europeans Rs. 3 per annum.

THE first paper in the Allahabad Conference volume is by Rev. Dr. Morison and treats of the Outpouring of the Holy Spirit. By this expression is understood an increased and marked manifestation of the Spirit's power in the church and in connexion with the church's work. The supreme and incomparable importance of this is well insisted upon, and the encouragements to united prayer for the blessing are pointed out. There is one very essential condition of successful prayer that is sometimes overlooked, and which must receive its proper meed of attention before we can expect to witness a fuller manifestation of the Spirit's power among us: viz. a distinct recognition of the fact that the Spirit is to *rule* in us, and a cordial consent to this. Christ says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." It is not in our memory, merely, that Christ's words are to abide, but in our will, influencing us, reigning over us. We believe it to be utterly fruitless for Christians to pray for an increased manifestation of the Spirit's power, unless they are intelligently willing to be guided by the Spirit. If we have in our minds a fixed conception of what we should be and do under the Spirit's guidance, different from that which the Spirit proposes, we shall not obtain what we ask for. It may be stated as one of the grand laws of the Spirit's action, that the work of conversion must be preceded by a work of sanctification in Christians. There must be a pruning of the Vine-branches. The great difficulty in the churches is that the conception of what constitutes the true Christian life, is wrong; in our modern annotations on the Gospel we have sought to harmonize the laws of Christ with the requirements of society; and some violence has been done to the former to make them tally. The first work of the Spirit will be to show us that we have been (unconsciously perhaps) imposing restrictions upon the action of the Spirit. The plain statements of the Gospel are looked upon as something crude and needing to be prepared to make them edible. We must have done with these insulting improvements upon God's methods, and commit ourselves unreservedly to the Spirit to be guided by him. Where God offers us the Holy Spirit, he at the same time shows us the ways of the Spirit, in the Acts and in the Epistles, that we may know distinctly after what fashion we are to be swayed by him.

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ALL THINGS COMMON.

IT is said of those who on the day of Pentecost recognized Jesus as the Prince of Life and received him as their Saviour, that they had all things common (Acts ii., 44). In the 4th chapter of Acts this statement is repeated and accompanied by words that may be regarded as explanatory: "Neither said any of them that aught of the things which he possessed was his own." We are further told that they who had houses or lands, sold them and laid the proceeds at the apostles' feet, that distribution might be made to the needy; and no one lacked anything. Ananias and Sapphira kept back part of the price received for a piece of land, while they professed to give the whole; they were guilty of lying to the Holy Ghost. This was the sin; they made a false representation; they wished to have the credit of having given all, while only giving a part. Peter says distinctly to Ananias, that it was quite at his own disposal both before and after the sale. Are we to understand that there was a common fund, and all were required to pay into it whatever money they had, and that every Christian received from the fund daily what he needed? Or are we to understand that they who were earning their daily subsistence, went on as before, paying their way; that those who had sums of money, or real estates convertible into money, freely, voluntarily, gave this property for the use of those who had been thrown out of employ, or who had no means of subsistence? We incline to this last view. In chapter vi. we learn that there was a daily ministration to the widows. The case then was thus: Every man who had money over and above what he now wanted for the supply of present wants, looked upon it not as something which God had given him for future wants, but for the present wants of his brethren who were suffering from poverty.

Now there can be no question that the primitive disciples were guided in all they did, by the instructions which Jesus had previously given. The apostles were charged by their ascending Lord to teach men "to observe all things whatever Christ had commanded them," those things and not others; and those are the things we find in the Gospels. Now we may expect to find in the Gospels those very instructions which led the early Christians to regard whatever they had as belonging to all. Let us see if we can find these instructions. Let us see if there is anything in our Gospels, which we can reasonably regard as leading to such an extraordinary course of action; if indeed it is to be regarded as extraordinary, and not rather the simple carrying out of Christ's instructions.

There is first the case of the rich young ruler who asked what good thing he should do to inherit eternal life. Our Lord seemed greatly pleased with his earnestness and amiability; he manifests no suspicion of him, but appears to be glad that there is only one little thing which yet remains to be done: "sell all that thou hast and give to the poor, and come, follow me, and thou shalt have treasure in heaven." The rich young man could not agree to this and went away sorrowful. Our Lord did not call him back, or modify what he said, or indicate in any way that the case was an exceptional one; but he proceeds to generalize the matter, saying, How hardly shall they that have riches inherit the kingdom of heaven. It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven. The disciples were astonished; they had hardly supposed that our Lord meant his words to be taken so literally. Who then can be saved? They begin to inquire whether they themselves have left all to follow Christ, and Peter concludes that they have. Our Lord tells them that they who renounce all for him, shall receive the hundred-fold here and life eternal hereafter. What would be the effect of this teaching upon the disciples? Could they receive any other impression than that it was necessary for rich men to make over their superfluity to the poor and needy, and trust in Christ for the satisfaction of their own future needs? Christ must fulfil his promise of a hundred-fold more; no fear then for the future if they only now forsake all for Him. The words, With men it is impossible, but not with God, taken with the context, plainly mean, It is possible for God to bring a rich man to such a desire for salvation, that he will willingly give up all.

Then there is the case of Zaccheus. He gave one-half of his goods to feed the poor, and reserved the other, not for himself, but for those to whom he was indebted, resolved to restore four-fold whatever he had taken wrongly.

Then there is a parable of the rich fool, whose fields, in the good providence of God, yielded him such splendid harvests that he

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was obliged to build large granaries to hold the grain. He acted as ninety-nine in a hundred would act; as nine modern Christians in ten would act. Where was the fault? He did not love his neighbour as himself, nor consider himself as a steward, bound to administer his goods according to the mind of his Master. Surely, our Lord here teaches that Christians are bound to regard themselves as stewards, and do with property as the mind of God shall guide them. But are they thus guided? They seem to think that what comes to them is the expression of God's love to them; that he cares for them a hundred times as much as for the poor folks round about; has more pleasure in gratifying their love of luxuries and superfluities, than in supplying the actual need of those poor and wretched. How otherwise are they justified in retaining their large incomes and expending them on themselves? See here, how they calumniate God, making him out to be a partial, capricious being, pleased to let them roll in luxury, rather than a kind, impartial father interested in the welfare of all his children. God gives me great wealth; may I not do what I will with my own? But who is this God that gives you wealth? He gives you first the command to love your neighbour as yourself; he tells you that he simply regards you as a steward; he sends you the Gospel that you may know how to administer what you have. The Gospel does not say, Keep what I give you, but give what I give you. He that giveth to the poor lendeth to the Lord. He shows us how he loves all men; makes his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust; and bids us be perfect as our Father in heaven. Along with his providential bounties, he gives us this revelation of his own nature, so that we may know what use of those bounties will please him. No man then can say with justice, My property is my own, to be used for my own pleasure. If other men fail to see this, it is inexcusable in the Christian to lose sight of it. Almost all allow that they are stewards of God, but they nullify this admission by fancying that God is so indulgent to them as to wish to see them affluent though many around them be indigent. Nay, Christian, God loves thee so much that he wishes to have thee like himself, and bids thee therefore care for the sons and daughters of want. It is more blessed to give than to receive.

During the ten days preceding Pentecost the disciples, in the intervals of prayer, were doubtless speaking to one another of Christ's words, thus refreshing their memories, and preparing themselves for the great duties coming upon them. They would remind one another how large a portion of the Sermon on the Mount was taken up with warnings regarding wealth: Lay not up treasures on earth, but lay them up in heaven; be not anxious about the morrow. Sell that ye have and give alms. Woe unto you that are rich. Surely they did not need anything more definite than this, to lead them to teach converts of Pentecost, to part with their substance and lay up for themselves treasure in heaven.

PERPETUAL MIRACLES.—IV.

LET us now turn our attention to some verses in the 22nd Psalm. For the present we will simply look at verses 16—18:

"For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet, I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture."

We will first look at this by itself, and see what meaning we can gather from it, without such elucidation as the context may afford. We treat it as an ancient fragment. We know that it is nearly 3,000 years old, having been written by David.

The speaker is compassed about by dogs; but he explains that he means the wicked. The parallelisms of Hebrew poetry are well known; the one clause throws light on the other. The speaker then is compassed about by a herd of wicked men, whose animosity is greatly aroused against him. They pierce his hands and his feet. Our lexicographers profess to find some difficulty with the word rendered 'they pierce'; it is not a common form; it might be rendered 'as a lion'; but then this would make no sense; 'as a lion my hands and my feet' would be rather unmeaning, and no ancient interpreter has so treated the word; they all treat it as from the verb *kur*, to pierce; the Septuagint translates it as our version does. Centuries then before Christ came into the world it was translated 'they pierce my hands and my feet.' The wicked men who encompass him about, proceed to pierce his hands and his feet. As the Jews knew nothing of the punishment of crucifixion, until the Romans, shortly before Christ came, got possession of the country, they would be at a loss to understand the meaning of these words; evil men with murder in their hearts, would not stop to pierce the hands and feet of their victim. This would present a difficulty to them; still this was the obvious meaning of the words and thus they rendered the passage.

Then we have: "I may tell all my bones: they look and stare upon me." We have here presented to us the sufferer stripped; thrown into such a position that all his bones are made conspicuous, and fully exposed to the gaze of his enemies. The two different verbs, look and stare, together convey the idea which would be expressed in the phrase, They feast their eyes upon me.

Next we have the words: "They part my garments among them, and cast lots upon my vesture." To part means to divide; the oppressors of this sufferer, having stripped him of his apparel, pierced his hands and his feet, and placed him in a position in which they could feast their eyes upon him, the bones of his ribs being brought into full relief, now proceed to dispose of his garments. We have first the statement that they divide his garments among them; they share them with each other; one takes one piece of apparel and another takes another. But then comes the statement that they cast lots for his vesture. There seems to be an inconsistency; if they disposed of his garments by dividing them among themselves, what occasion could there be for the casting of lots? This brings in another principle altogether. How to reconcile the two is no easy task, until, ten centuries after, we reach the New Testament and read about the crucifixion of Jesus the Christ. We read in Matthew (xxvii. 35): And they crucified him and parted his garments, casting lots. This does not explain why, after parting his garments, they should cast lots, so we turn to the other gospels, and we find in John (xix. 23, 24) as follows: "Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be." This solves the mystery and shows the wonderful exactness of the prophecy. Garments in the East are generally of a flowing character, consisting of long pieces of cloth that can very well be divided. But Christ had a tunic or robe that had been woven throughout without seam, wrought expressly for him by his mother or by the loving hands of some disciple; the value of this consisted in its undividedness; this they would not divide, but cast lots as to who should have it. These Roman soldiers were doubtless among those who had mocked Jesus on the score of his claim to be a prophet; they knew nothing of the Hebrew Scriptures, and nothing was further from their minds than that they were fulfilling words which had been written a thousand years before. How very clearly, with a few bold graphic touches, is the whole scene depicted in the ancient fragment which we have detached from its place and made the subject of our present scrutiny! We have the hostile multitude; the solitary Sufferer; the piercing of the hands and feet; the exposure of the naked body; its suspension by the hands, distending the skin and making prominent the bones; in a word the crucifixion of the hated one; and at the foot of the cross, we have the Roman soldiers sitting to dispose of the garments, and casting lots for the robe while they go shares in the rest. And the most striking part of all is that no man could tell just what was meant by the representation, until the scene actually occurred, for even the disciples of Christ, notwithstanding all that had been told them, were taken by surprise when Jesus was led away by his enemies.

But we will look closer into this 22nd Psalm, and we shall find fuller evidence that he of whom it treats was none other than Jesus of Nazareth.

WHAT IS TRUTH?

Twelve manner of fruits. (REV. xxii. 2.) There are twelve foundations in the holy city and twelve gates. Perhaps the twelve varieties of fruit or one tree indicate that there shall continue to be varieties of taste and of appreciation among the redeemed. There is a fulness in God that does not require us all to be absolutely homogeneous and characterless.

The leaves were for the healing of the nations. This supposes nations unhealed. There is a close resemblance between this verse and Ezek. xlvii. 12. The river there issuing from the temple is doubtless that which from John's high standpoint is seen issuing from the throne of God. It is still the same stream that Jesus describes as 'rivers of living water' issuing from the believer. When the believer is filled with all the fulness of God, he is the throne of God. The will of man, self-ruled, is a fire, a world of iniquity, set on fire of hell, and setting on fire the course of nature; but brought into harmony with God's will, it goes forth over the face of universal nature, in multitudinous streams, the river of the water of life. Ezekiel says that the fruit of the trees shall be for food and the leaves for healing,—showing the two-fold office of the Gospel, to deliver from sin and to sustain in righteousness.

The throne of God and of the Lamb. (3.) When the sinner unfeignedly submits to Christ and receives him as Saviour and Lord, then God and the Lamb are on the throne in the world of his being; when the transfer of authority is completely made, then the darkness is past, the curse is no more; for man's self is man's curse. Imagine a usurper in the palace of an absent sovereign; the sovereign returns, the usurper recognizes the vanity of resistance, throws open

the gates, receives the king on bended knee, asks for pardon and receives it. The king enters and occupies some of the principal chambers. But the usurper retains several suites of rooms, seeming to think the king has no objection. He finds however that he is not admitted to the king's presence. He sees his error. He abandons one after another those suites of rooms, until only one is left. Finally, he gives up all except a little closet where he proposes to sleep. Still the king will not admit him to his presence. He sees one day an inscription, Except a man forsake all that he hath he cannot be my vassal. The scales fall from his eyes; he gives up everything and humbly requests that the king shall give order where he shall go and what he shall do. Then the king receives him and tells him that he may have the freedom of the whole palace, and occupy all of it that he will. All is of grace and nothing of merit. So, many a sinner comes to Christ, consenting to give up all; but he has no idea of the thoroughness of the transfer that is to be made, and fancies that a number of little things are left at his disposal; but learns at length that Christ requires all before he will give all.

His servants shall serve him. Him only and him wholly. This is to be taken in connection with what is said *v.* 5, 'they shall reign for ever and ever.' It is only the servants of Christ, who serve him with heart and soul, that can reign eternally. When self is extinguished they are diaphanous to Christ and reveal his glory only. Each believer is a distinct throne of God and of the Lamb.

There shall be no night there; and they need no candle, neither light of the sun. (5.) The bodies of the saints shall be like the glorious body of Christ, self-luminous.

Faithful and true. (6.) This is said of Him that sat on a white horse, xix. 11.

To show unto his servants the thing that must shortly be done. (6.) Only his servants, they whose supreme solicitude is to do his will, will understand these things; when they understand them and see them to be objects of faith, they endeavour to exercise the faith which apprehends them; so that the events become real shortly after they are understood.

Blessed. (7.) The blessing is contained in the words, Behold, I come quickly.

He that keepeth the sayings of the prophecy of this book. (7.) This is a new way of treating prophecy, as something to be kept, like commandments. The prophecies of the book are then not mere intimations of God's purpose, but also of his will. Man must be associated with God, in whole-hearted sympathy, faith and activity, before these great events shall come to pass. The promises are to him that overcometh.

Seal not. (10.) Divulge, express them, especially by keeping them. See Daniel xii. 4.

He that is unjust. (11.) Probation will end when the sayings of this book are grasped and fully embodied,—when the New Jerusalem is seen, having the glory of God, when Christ is admired in them that believe.

My reward is with me. (12.) That they may be with me where I am, and see my glory. This is their reward. And here believers show that this is their view, by seeking to have much of Christ, to be with him even now.

To give every man according as his work shall be. (12.) Work is treated as the only satisfactory evidence for faith. Abraham's faith was counted to him for righteousness, but not till after it had received its due expression in obedience.

I am Alpha and Omega. (13.) The transition from the angel speaking to Christ speaking is imperceptible. So often in the Mosaic books, from the angel to Jehovah. But there the angel is understood to be Christ.

May enter in. (14.) Who are they that have the glorious prerogative of entering in through the gates into the holy city, the New Jerusalem? Well, (and it is almost the last word of God,) they who keep his commandments. These have right to the tree of life. Christ is theirs by faith and the law of God is written in their hearts. Tried by this standard, how few of the millions of professing Christians would enter in.

Dogs, sorcerers, whoremongers, idolaters, and whosoever loveth and maketh a lie. (15.) In xxi. 8, we have a list of those who are cast into the lake of fire. The four last mentioned there are the four last here. For dogs we have there the abominable, showing what is meant by the term. We have there, besides, the fearful and unbelieving; here they that keep the commandments enter in; but the fearful and unbelieving are hindered from keeping them by fear and unbelief.

Epitome of News.

SATURDAY, JUNE 28, 1873.

—At the Annual Meeting of the Baptist Missionary Society the Rev. C. Williams, of Accrington, referring to missionary work in India, said: "I do not undervalue, for a single moment, prayer that God would raise up from amongst us young men to go forth and to bear their testimony to the grace and to the love of that precious Saviour whom we have found; but I should be far more thankful to see the number of those who are among these Native churches rising up to tell to their own countrymen what a dear Saviour they have found. I pray that every church may be such a church as that at Sonthal. I have no hope for this world until the Spirit of God shall come down and move every Christian, as on the Day of Pentecost, to speak of the wonderful works of God, and of the love of our dear and precious Saviour. Do, dear friends, pray earnestly that the Spirit of God may come down; that He may fill the heart of every Native Christian; that He make them all bold to speak in behalf of Jesus; and then the Lord will add unto the Church daily such as are saved, and we shall find the Church of God multiplying continually and everywhere."

The Rev. Thomas Evans, of Allahabad, said: "Who will deny that the great want of our missions is a more thorough personal consecration of ourselves and of our substance to the Lord who bought us. There are, no doubt, in the churches of Great Britain abundance of young men fit to go forth if they had only more of the love of Christ in them; and as for money, the fact that £108,000,000 is annually squandered in this country for strong drink, while not £2,000,000 is spent in sending the Water of Life to those who are dying from thirst, ought to make Britain blush for shame. I learned not long ago that in ten years 200 men died in England worth as much as the whole revenue of the country; and that one of these men left behind him sufficient money to cover the *Alabama* claims. Is it not to be feared that Great Britain, like the Roman Empire of old, will be ruined by her excessive luxury and wealth? But there is something that we need far more than money. We need more faith in God; faith that will enable our churches to serve God more abundantly with their substance, and make Him their banker."

—At the Bible Society's Annual Meeting the Rev. Dr. Cumming said: "The Bible is not a discovery; it is a revelation. The difference is great. A discovery is that which a man makes, and which man can mend, improve, and extend. But a revelation is that which comes down from heaven in all its integrity and splendour, and which man must accept, and cannot mend, or make, or alter in any degree. There is a Church which has been referred to to-day which tells us that we received about 300 years ago the Bible from her, and that we are indebted to her for our possession of the Bible. I have great doubts about this, for I think that we rather snatched the Bible from her clutches than received it as a boon; but if it should be so, that we received the Bible from her, we can only express our deep regret that, with so bright and refulgent a light in her possession, she made such a bad and mischievous use of it, and express at the same time our earnest hope that a better mind and longer experience will lead her to rejoice that Rome is announced to-day as almost the capital of Bible Society work."

—*Advance:* "'Edward Garrett' ranks among the most popular story-writers in England—writers, we mean, whose works are imbued with the finest Christian spirit, and whose inspiring aim is to illustrate the bearing upon every-day life of just such truths as our Lord was ceaselessly teaching, while going about doing good. They are just such stories, for instance, as a wise pastor would wish might be read in every family in his parish, to supplement and make attractive the same infinitely practical truths which he holds forth from the pulpit, besides a good many other kindred matters which he would like to present, but has no time in which to do so, during the thirty minutes allotted to him once or twice a Sunday. Mrs. Mayo (for 'Edward Garrett' is an English lady) understands clearly the true functions of the religious novel; and no pastor gives himself with more devout enthusiasm to the sacred art and task of his ministry than she does to hers. It is hardly extravagant to say, high praise as it is, that she is among story-writers what Drs. Guthrie and MacLeod were among preachers in appealing to those universal interests of nature and life which touch and attract the sympathies of every class. The short stories contained in this volume, however, do not fairly represent her as she appears in her more mature and elaborate productions."—We have read the writings of "Edward Garrett" in the *Sunday Magazine*, and have found pleasure and profit therein.

—*Missionary Herald:* "The Papacy does not remit its missionary efforts because of its recent trials at home. The 'Annals of the Propagation of the Faith,' published in January, announces the departure of sixty-four 'missioners' for Australia, Africa, South America, the United States, and the British Provinces of North America. An 'apostolic caravan, consisting of nineteen persons,' arrived at Cairo on the 26th of September, on its way to Central Africa. And yet it is very difficult, as well in England as in this country, to obtain the men who are urgently needed for Protestant missions."

—Correspondent of the (London) *Guardian:* "Germany, Dusseldorf, May 31.—War is declared, and the Bishops are in rebellion. The conflict has broken out more suddenly than might have been expected from the wording of the last Episcopal protest, for it seemed as if passive resistance were recommended, and thus the tug of war postponed until isolated applications of the new laws had been made. But now the Bishops have drawn up their forces and sent out their 'pronunciamento' to the Government, in which they flatly refuse to obey the law. From hints dropped by the official press, it seems probable that the Ministry provoked this attitude, by applying privately to the Episcopate, to ascertain how far they might be disposed to go with them in the carrying out of the new laws. There is no mistake this time about the position—the Bishops will ignore altogether the attempt to regulate the Church province; they not only will disobey the general scope of the legislation, but even those innocuous arrangements, which might in a friendly way be accepted, they reject, because such a compromise would sanction the interference of the State *ex proprio motu*. The Rubicon is passed now, and Church and State look in one another's face as enemies. It is Bismarck's turn to strike, and his blows are generally downright. The Bishops stand together: all the prelates having jurisdiction in Prussia make common cause in the opposition, the signatories being the same as those of the last protest."

—*Telegram; Simla, June 27:* The Chinese General has written to the King of Burmah reporting the capture of Momien on the 30th of May. Great slaughter took place. Tah-sahkon, the Panthay leader, is a prisoner.

—A telegram from Colombo announces the death, at Kandy, of Mrs. Gregory, wife of Mr. W. H. Gregory, Governor of Ceylon. The deceased lady succumbed to an attack of dysentery.

—Bushire Correspondent of the *Times of India:* "The unsafeness of the roads continues: on one occasion while a caravan was being attacked by robbers, a Persian captain of artillery with some money in his saddlebag fought gallantly, and at last succeeded in escaping the overwhelming number, but the unfortunate officer had not galloped more than a few hundred yards when he was attacked by a lion, whose prey he became. Besides road robberies, villages are being sacked and burnt.

"There is plenty of fever in town just now; almost every house contains about a couple of patients."

—A correspondent of the *Madras Athenæum* says that Lord Howard is appointed Bishop of the Roman Catholic Diocese of St. Thomè, in the place of Archbishop Sabah, who died at Ootacamund lately, and that Lord Howard is an English nobleman by birth and was for a long time at the Court of Portugal. He was nominated by the King of Portugal, and his appointment has been confirmed by the Pope.

—*Rangoon Gazette:* "In recognition of the services rendered by, and as a mark of His Majesty's esteem and friendship for, the deceased, the King of Burmah has granted a pension of one thousand rupees per month, for life, to the widow of the late Mr. Edmund Jones."

A large pension: perhaps His Majesty has yet to learn more about being just before being generous.

MONDAY, JUNE 30.

—*Telegram; Penang, June 28:* The Dutch are offering the following moderate terms to the Acheenese:—They will pay for cost of a mosque

that was destroyed by fire, and other war expenses, but they ask in return to be allowed certain privileges. The Sultan will remain independent, and no interference will be made with the religion of the Acheénese. Dili is quiet.

—*Indian Statesman:* "The immense traffic on the Yangtze has attracted the attention of Mr. Holt, the manager of the great 'Ocean' line of steamers which run regularly between China and England, and he has formed a new company, called the 'China Navigation Company,' to run also between Shanghai and Hankow. The first step of the new company was to buy up the steamers and interest of the 'Union,' which passed into their possession on the 1st of April, and two new steamers are expected from England to join them. The Shanghai Steam Navigation Company, however, which has a fine fleet of steamers, a good organization, splendid premises, and $1,000,000 of reserve, seems inclined to fight for its monopoly. It has commenced by lowering freights one-half."

—Calcutta papers: "Yesterday morning the inhabitants of Baman Basti were startled by the news of a horrible double murder. At about twenty minutes to six o'clock the report of a gun was heard in Hungerford Street, and it was found that a Muhammadan rough-rider, named Shahabuddin, formerly in the employ of Mr. A. B. Miller, had shot a native who was walking along the street opposite the murderer's hut. No one dared to go near the murderer, who was seen inside the hut with the gun, a single-barrelled one, which he had re-loaded. After a while a hose was brought and attached to a hydrant in the street, and played on the hut and through the window of the room in which the murderer was; and when this had gone on for some time, he put the muzzle of the gun out of the window and fired along Hungerford Street northwards. The bullet killed a parawala who was keeping back the crowd, and then entered the thigh of another native who was near. On this the police broke into the man's room and found him sitting on his bed with the gun over his shoulder. He was at once arrested and taken off to the thannah, the wounded man being taken at the same time to the General Hospital. The man first fired at died almost immediately, and the second (the chowkeydar) was killed instantaneously."

Tuesday, July 1.

—Correspondent of the *Indian Daily News:* "A ryot or agriculturist of a village in the Narail sub-division went to a neighbouring *hat* or market, in company with the chowkeydar of that village, and returned apparently well in the evening. The next morning the ryot died, and that chowkeydar reported to the thannah that he died of cholera, as such information is required to be furnished by chowkeydars to the police. Some days after, the same chowkeydar is said to have again gone to the thannah, and this time reported differently, *i. e.* that the deceased had been poisoned."

It was made to appear that the wife of the deceased had voluntarily confessed that she and a young man, a neighbour, had poisoned her husband. We then have the following most extraordinary statement:—

"They were tried by the Sessions Judge in the present sessions, and as the woman was supposed to be *enceinte* she was sent to the Civil Surgeon for examination. On this point he reported that she was not so, and sentences of death were pronounced by the Judge on both prisoners. But the medical officer, Dr. Bowser, with his usual vigilance, while examining the woman, discovered clear marks of a rope round both her wrists, showing that she had been tied with her hands crossed, and on questioning her how the marks were produced, she, a perfectly boorish woman, not young or good-looking, having four or five children, related the following tale:—She said she had no inducement to kill her husband, with whom she was happy, and who, on returning from the *hat,* was taken ill with cholera, and, after suffering all night with it, died the next morning. The deceased's elder brother, who lived close to her house, was sent for by her husband during the night and attended him till he died. Some days after her husband's death, the Police Inspector, in company with two other men, came to her house, and asked her to state how her husband died, and she told him he had died of cholera. This the Inspector refused to believe, and told her to confess that she had poisoned him, which she refused to do, when she was taken inside her house by the other two men, her wrists tied with a rope, and suspended to a cross-beam. She said she was subjected to torture by chillies being applied to her eyes and private parts for several hours, until she was made to say she had poisoned her husband and somebody in the village was implicated with her. The Inspector then, she declared, made her repeat what he wrote down, and told her she must carefully adhere to that statement, which she had heretofore done, both before the Magistrate and the Judge. The male prisoner made a similar statement about the Police Inspector compelling him to say that he had given poison, &c., and had marks of a rope round his wrists also. The Civil Surgeon having communicated what he had heard to the District Magistrate, he at once asked the Judge to delay sending the records of the case to the High Court for confirmation of the sentences of death, till the inquiry he was about to institute had been completed, which the Judge acceded to."

—In our last week's epitome we gave a telegram stating that Mr. Howell in the Sattara districts had accidentally shot his wife. These particulars are given: "It appears that Mr. Howell loaded a double-barrelled gun for the purpose of shooting a cat, and while he was capping it the charge exploded, and, passing through a screen, mortally wounded Mrs. Howell, who was in the next room. Every possible assistance was rendered to the unfortunate lady, but she survived only a short time. Great regret at the unfortunate occurrence was felt by the friends of Mr. and Mrs. Howell, who had not long been married."

—*Friend of India:* "We have received from an authentic source the following interesting information with regard to the Christian population of Persia. They consist of about 25,000 Armenians and the same number of Nestorians. Of the Armenian population 6,000 reside chiefly at Tabreez and Julfa near Ispahan. The rest are cultivators of the soil in the provinces of Ispahan, Irak, and Azerbijan. The Armenians are not now persecuted on account of their religious belief, and, with the Nestorians, they are exempt from all military service. But Christians are exposed to the same illegal exactions to which the Mahomedan peasant is invariably subjected in Persia. The Nestorians occupy a less favourable position, owing to the oppression which they have to endure from their landlords, the Afshar Chiefs. Their lands are *in the neighbourhood of Oroomiah and Selmas.* The plain of Oroomiah contains about 300 villages, 40 of which are occupied by Nestorians, 60 by Christians and Mahomedans, and the remaining number by Mahomedans exclusively. The Afshars exact unlawful taxes from Christians and Mussulmans, and oppress them to an extent unknown elsewhere in Persia. It will be difficult to find a remedy for illegal exactions and excessive taxation, until the whole financial administration of the country is re-organized and a better system is adopted for the collection of the Government dues. Formerly the Christians of Oroomiah had to complain of frequent acts of violence at the hands of the Mahomedan population, especially of the seizure of Nestorian girls and their forcible conversion to Islam. But the severe punishment inflicted in several instances on the guilty parties, and the interference of the American Missionaries, have had a good effect. Christians in Persia are at liberty to change their religion, but if a Christian embraces and afterwards renounces Islam he is considered to have forfeited his life. Any Mahomedan becoming a Christian would be liable to the same penalty. It seems doubtful whether the Sadr Azem, who for a Persian is a liberal-minded man, or even the Shah himself, could introduce religious liberty into Persia in opposition to the priesthood. But we trust that advantage has been taken of the presence of the Shah in England to secure more toleration for both Parsees and Christians."

Wednesday, July 2.

—*Advance* (Chicago): "The prospective World's Evangelical Alliance is already getting into the hot water of controversy. Some think the Alliance the greatest thing going; others pronounce it an inflated sham; some laud and magnify it because of its comprehensive liberality, while others charge it first of all with being exclusive. It proposes to hold in the city of New York, next October, an œcumenical concourse of Christians from all lands and languages, in order to lift up before the world a testimony to the glorious doctrine of the communion of the saints; but about the first thing done by the committee of arrangements is to decree, in deference to Baptist views, that the Alliance shall not testify to the communion of the saints in the sacrament of the Lord's Supper, in connection with any of its sessions! Christians come together from the ends of the earth to recognize their actual union in Christ, and they dare not observe the sacrament of communion, which Christ himself ordained for this very purpose! If the 'Alliance' persists in this decision, it will take a short route to self-stultification, if not to general contempt. The fact is significant and shows how much *need* there is of some sort of 'alliance' among the followers of our Lord and Saviour, which shall make it possible to find *one* spot where controversy shall be silent and love supreme."

—*Christian Advocate:* "There is a world of practical suggestion in this saying of the late Dr. Guthrie, as given in Rev. Newman Hall's 'personal recollections' of that great man, published in the *Independent:*

"'Talking of preaching, he said to me: "When I was in my first parish I used to have a class of young pupils whom I questioned about my sermons. Thus I learned what parts were best remembered, and I found that they always remembered best the parts that had illustrations. So I resolved never to shoot off an arrow without *winging* it."'"

—"In several of the large cities in this country the Jewish Churches, finding that Sunday-schools have been making inroads on their flocks, have established Sunday-schools of their own. The Rabbi himself takes charge of the school and instructs the children."

—"There are 570 Mormons in Manchester, England, and these held a conference in that city, April 27. The conference refused to believe that Brigham Young had resigned, and put down the news to that effect as a wicked slander of the newspapers against that 'man of God.'"

—*Deccan Herald:* "The last of the long list of the cases of postal frauds has come to an end, and we trust we shall not hear any more of such doings as have been lately brought to light in our magistrates' and judges' courts. After four days' hard work this last case has been concluded, and Baron de Larpent sentenced one Bagoojee to seven years' transportation. Govind Mahadew, the postal clerk, was, however, acquitted. These frauds have been going on for a long time in various branches of the Post Office department all over India, and merchants, soucars, and traders have been defrauded of large sums of money."

—"Miss Gomez, a lady engaged for over sixteen years in the Calcutta Mission work, has suddenly disappeared somewhere between Roy Bareilly and Futtehpore. From what is known now, she must have thrown herself into the Ganges at Dalmao when under strong mental excitement brought on by too severe work in the zenanas of Calcutta. She was last heard of on the 17th ultimo. Two days after a packet was found by the police of Dalmao. Among it were two pieces of paper containing the following sentences: 'Do not pray for me: it will do no good,' and 'My indwelling sin drives me to this.' This is believed to intimate her intention to destroy herself."

—The Kumaon correspondent of the *Delhi Gazette,* 20th June:—"The locusts have come down upon us in millions of millions. As far as the eye can reach in every direction the air is dark with them. The trees are red with them; it is said they prefer the leaves of the pine to any other. They have played great havoc among the crops; millet, rice, bhutt, mash, all have been swept away by them. The tea-bush they do not seem to touch, the leaf being fortunately not very palatable in its unmanipulated state. The oaks too they do not seem to care for. The sound of their myriad wings as they float overhead is like the distant thunder, or the murmur of the ocean."

—"In a paper on the river Clyde by Mr. James Deas, C.E., it was remarked that for no river in the kingdom had so much been done by art and man's device as for the Clyde above Port Glasgow. The river from Glasgow for twelve miles seaward is nearly as much an artificial navigation as the Suez Canal, and requires constant dredging to maintain it; while the ever-increasing size of the vessels of the mercantile navy renders necessary the constant deepening of the river to enable the navigation to keep pace with the demands of the shipping trade. One hundred years ago the river was fordable even on foot twelve miles below Glasgow. The engineering works carried out on the Clyde, combined with the mineral resources of the district, have raised Glasgow from an insignificant provincial town, with a population in 1771 of only 35,000, to be the second city in the empire, with a population (including suburbs) of 566,150, according to the census of 1871. The banks of the

Clyde are now the seat of the largest ship-building trade in the world."

—*Lucknow Witness:* "The *Pioneer* made the harsh statement a week or two ago that there were not a thousand 'puckka' Native Christians in the North-West Provinces. As there are more than seven thousand persons of this class in the N. W. Provinces, the editorial charity of the *Pioneer* becomes at once apparent. But why discriminate thus! Why not tell us how many of the European Christians are 'puckka?' Why insist on a standard for Native Christians which we never dream of applying to ourselves? Those who are so ready to denounce the insincerity of Native Christians need to be exceedingly perfect themselves. Centuries ago, too, it was said by Him whose name we bear: 'With what measure ye mete, it shall be measured to you again.' God will require of us all that we require from the Native Christian, and we should be careful lest in judging some feeble neighbour we pronounce the terms of our own final sentence."

—"On Sunday last a Coroner's inquest was held at Obelisk Road on view of the body of Charles Daly. The deceased was about 58 years of age, by profession a surveyor and draughtsman. Verdict that "death was caused by apoplexy induced by excessive drinking."

—*Bombay Gazette:* "A large eel, measuring 4 feet 9 inches in length and 10½ inches in circumference, found its way into the 3-inch main at Sonapore. The pipe had to be broken in order to remove the fish, and a new one was immediately substituted. This is the fifth time that a fish has been found in the main in District No. 2."

—The following is the decision of the Court of Inquiry regarding the loss of the *Montpelier*: "As to Mr. Dowd, we have come to the conclusion, with much regret, but with no doubt as to the justice of our decision, that his certificate must be suspended for twelve months; and, subject to the approval of His Excellency the Governor of Bombay, we decide accordingly. Had it not been that Mr. Dowd was only accidentally in command, and also that he seems to be sick, this sentence must have been more severe. The crew, besides the acting Captain and Mr. Thompson, were all Asiatics. We examined several of them, but need only say that we find they did their duty fairly to the end."

Thursday, July 3.

—Home Intelligence; June 13: The House of Commons has discussed a new Education Bill; the Supreme Court of Judicature Bill: Mr. Stansfeld's Rating Bill; Mr. Mundella's Factory Act; the scarcity of cavalry horses; and promotion and retirement in the Navy.

The Zanzibar mail contract has been the subject of an exciting controversy in the House.

The United States military authorities have decided to execute the leaders of the Modoc Indians for their recent atrocities.

In the German Parliament Prince Bismark has made a statement to the effect that the German Legation to the Holy See was independent of the question of the Pope's temporal power. This has created some excitement in the Catholic world.

The French Assembly met on June 5. There has been considerable excitement in consequence of a Government circular to *préfets* to feel the pulse of the provincial papers, and the author has been compelled to resign his appointment.

Spanish affairs continute in a very critical condition, and the *Intransigentes*, or extreme Republicans, have now the upper hand. They have opposed the formation of a Conservative Ministry, and their armed followers have taken up warlike positions in the streets.

General Velarde, commander-in-chief in Catalonia, has been compelled to fly, his troops having risen against him. Señor Figueras has also left Spain.

Various reports of the Khivan expedition have been received. One of the divisions is said to have returned to Krasnodovsk, on the Caspian Sea, owing to the heat and scarcity of water. The Turkestan column is said to have had a severe engagement with the enemy.

A disgraceful riot took place at a large fire at Dublin on the night of June 7. Troops had to charge the mob.

Rumours of the probable renewal of hostilities with the Maories reach us from New Zealand.

Friday, July 4.

—The *Lancet* on Military Immorality: "*Vinum et scorta.* Such were the causes to which Livy, in a well-known episode of his history, ascribed the ruin of many an officer under the Roman Republic. That these became aggravated during the Empire is attested by other historians, through whose chapters we can trace the gradual decay of the Roman *virtus* till effeminacy invited the incursions of the barbarians and the downfall of the city. We fear that similar agencies are not absent from the military services of modern nations, our own included. The luxury of the officers of the Second Empire explains not a little of the success of their hardier and less self-indulgent antagonists in the late war. Are we sure that our own cadets and holders of commissions are free from the same vices? An article in the *Globe* reveals the extent to which immorality is promoted amongst them. Prospectuses offering every facility for sexual indulgence, advertising private meetings 'at any hour of the day or night,' promising 'comfort and secrecy,' and cataloguing the 'highly recommended' victims of the pimp and the procuress, reach them as freely as any trade announcement at their clubs and family residences. Names of honourable men are extracted from the Directory or the Army List, and to them, as well as to the facile object to whom the temptation is addressed, these circulars find their way. An extension of Lord Campbell's Act might be employed to stop this villainous practice, and so protect our young officers from an excess of the temptations that already surround them, and their seniors from having the purity of the household invaded by the literature of the panderer."

—*Day of Rest:* "A curious incident, says the 'Church Missionary Intelligence,' in an article on the late Henry Venn, in connection with the first establishment of the Native Church in Sierra Leone, has been mentioned in an interesting memorandum kindly placed at our disposal. A native merchant from that colony was taking tea with Mr. Venn, who, after his manner, was questioning him about all his doings in Africa and Europe. It appeared that he had got his wife and family with him, that they were then travelling in Scotland, and afterwards going to Paris. Mr. Venn said to him, 'Now, if you can afford to spend all this money in travelling for your pleasure, why don't you contribute something to the support of your own clergy, instead of leaving it all to us *in England?*' The answer was: '*Mr. Venn, treat* us as children, we shall behave like children. Let us manage our own church affairs, and we shall pay our own clergy.' Such a fruitful hint was not likely to be lost upon such a person as Mr. Venn. The consequences of it are still being felt, even in the ends of the earth. An arrangement, which received the approval of the Archbishop of Canterbury and the Bishop of London, was shortly afterwards drawn up, in 1853, regulating the affairs of the native church, and placing the charge and superintendence of the native pastors and Christian congregations under the Bishop of Sierra Leone, assisted by a Council and a Church Committee."

—China and Japan news: "The tea-laden steamer *Drummond Castle*, Shanghai to London, was totally lost on the Chusan Group on May 31. All hands were saved by the *Ping-on* and H. M. S. *Salamis*.—Hankow tea-market was opened on May 16.—The Pekin authorities are again discussing measures to put down opium-smoking.—Mr. Halket, accountant of the Shanghai Customs, has been sentenced to two years' imprisonment for embezzling the Custom funds. Mr. G. W. Caine, late H. M. Consul at Hankow, and accused of grave irregularities in his accounts, has been arrested at Sydney, and is now on his way to Shanghai to undergo his trial. The Hongkong and Shanghai Banking Corporation have liberally borne half the loss incurred by Messrs. Sander & Co., by the frauds of the broker Konig.—Mr. Max Reese, assistant in the firm of Messrs. Arnhold, Karberg, & Co., committed suicide by shooting himself with a pistol on the 30th ultimo.—Telegraphic communication with Europe by both routes is now restored.—It is said that new Chinese Arsenals are to be established at Canton and Chefoo.—A Chinese company to work the Kwan-tung coal mines is talked of.—The Home Government has refused to sanction any expenditure from the special fund towards the erection of lighthouses.—The English Government has contracted with a Sydney firm to supply coal to its ships stationed in Japan.—The Kioto exhibition has been so successful that it is to remain open 30 days longer than originally intended.—Captain Chesterman of the S.S. *Snap* has been dismissed his ship and had his certificate cancelled for gross misconduct while in command of the vessel.—All riots have been put down.—The *Maria Luz* case is still under discussion between the Japanese and Peruvian representatives.—The Japanese are anxious to get rid of the exterritoriality clauses from treaties, and propose to adopt the *Code Napoléon*.

—*Indian Statesman:* "The Egyptian Board of Health has removed all quarantine between the ports in the Red Sea, and navigation on those waters is now free from all sanitary restrictions."

—Deaths last week, 296.

Selections.

"BE FILLED WITH THE SPIRIT."

Address to the Christian Workers of London, by Mr. Henry Reed, of Harrogate, at the Conference-hall, Mildmay-park.

Most of you, I suppose, are *workers*, as this meeting was especially intended for them; and therefore God has given me a message for you.

We were at Brighton during this winter, and we had a meeting every Thursday for ministers of religion of all names, and workers. The subject one Thursday was, "Is a man justified from Scripture in expecting any special blessing upon any service that he engages in?" A Baptist minister said, "I will make it a practical question. I am going to preach next Sunday. Can you show me from Scripture that I am warranted in expecting on that occasion any special blessing?" Well, one said one thing, and another said another, and I confess there was great difficulty in proving to him from Scripture that he was warranted in expecting anything special, until a beloved friend, a member of the Society of Friends, said, "To my mind there is a great difference between God's *message* and God's *truth*. A sermon may be God's truth, and not God's message," which is *appropriate truth*. A sermon may not be appropriate truth, although it is truth. For instance, if you were to preach to a company of babes, it would not be appropriate to try to feed them with strong meat; or if you were to preach to a company of unconverted people, it would not be appropriate to address them as the children of God. You must get God's message. You must pray to God to give his message, and when you have got it, then *you will have God's blessing*. Then he quoted passages of Scripture to prove that we have a right to expect God's blessing on God's message. See to it, all of you, the next time that you stand up, that you have got a message from God, and then expect that God's blessing will rest upon it.

Now the message that I have for you from God to-night you will find in Acts ii. 17, 18, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy."

My message to you to-night is contained in these words, and I want to bring before you what I believe to be a great Scriptural truth, *that every worker in the Lord's vineyard needs to be qualified for the work God has given him to do by a* SPECIAL *baptism of the Holy Ghost*. Well, some perhaps will object to this, and say that the Holy Ghost was given on the day of Pentecost. True. And that He is given when a man is converted. True. And that it is the Holy Spirit that convinces of sin, and reveals Christ. That is all true. What more do we want? Much more than this. We want qualifying specially for the work that God has given us to do. Not when we believe does this baptism always come, but frequently after, and frequently a long period after.

It was so in the days in which this book was written. I need not remind you of the first company. Christ gave them a commission, and He said, "Go into all the world and preach the gospel to every creature." They accepted the commission with all its consequences—stripes, imprisonment, and death. It was accepted. But wait. You must not go on this errand until you are qualified for the work. You must remain until you are endued with power from on high. And they waited. Well, all agree to this. But was there any necessity for such a special baptism of the Holy Ghost to fall upon the people that went to labour in the vineyard of the Lord after this day of Pentecost? Beyond a doubt there was.

We read shortly after that Peter and John were condemned and put in prison. They were kept there all night, and in the morning they were taken out. Peter was taken before the council, and there he spoke with mighty power; but

mark what is said of him. "*Being filled with the Spirit,*" he spoke with power. And when they were let go, they went to their own company, who were waiting for them. The probability is that the company was a large one, for three thousand had been converted on the day of Pentecost, besides a multitude when Peter and John preached in the Temple after the healing of the lame man. They returned to their own company and rehearsed to them all that had taken place. And after they had done so they prayed, and whilst in prayer, once more, as on the day of Pentecost, the place was shaken where they were assembled, and they were all filled with the Holy Ghost—men and women, converted men and converted women. What was the result? "They spake the word with boldness."

After this, we read that Stephen was taken up and tried for his life, and his face was as the face of an angel. He spoke in such a way that they could not resist the power with which he spoke. And what was the secret of his mighty power? Read the account, and you will find that it is written, "And Stephen, *being filled with the Holy Ghost,*" etc. There was the secret.

Again, we read of Philip going down to a city of Samaria, and there a multitude were awakened by the eternal Spirit, and they became believers, and were baptized. And a glorious work broke out in that city of Samaria. We are told that at Jerusalem they heard of this work, and they sent Peter and John to Samaria to examine into it, as to its reality. They found that a great and glorious work was being wrought by the eternal Spirit amongst the people, "but as yet the Holy Ghost was fallen upon none of them." This was some time after they had believed. It must have taken some days—it was slow travelling in those days, although the distance was not great—before they heard at Jerusalem of this work, and before Peter and John reached the city. They had therefore been truly believers in Christ some days, but they had not received the baptism of the Spirit. And when they had laid hands on them, the Holy Ghost fell on them.

So we read of Saul, that when he was awakened he waited until Ananias was sent to him. And being sent, he preached Christ to him, and the scales fell from his eyes, and he was baptized. But we are told more than that—he was *filled with the Spirit,* and straightway preached Christ. It appears to have been a necessity that whenever a man was filled with the Spirit he spake the word of God with boldness. Need I refer you to Barnabas and the twelve men who had been awakened and baptized with the baptism of John, and who, when the question was asked, "Have ye received the Holy Ghost?" replied they had not so much as heard whether there was any Holy Ghost. And on them also the Spirit descended. Need I go on to prove that this was a necessary qualification for preaching, for witnessing, for speaking the word with boldness, for prophesying, as it frequently is called—not foretelling future events, but preaching Jesus? I need not.

But have we nothing to intimate that in this day it is the will of God that we should be thus baptized? Have we no promise in this book which refers to this day and to such a baptism? We have in the verses (Acts ii. 17, 18) that I have read.

"The last days." That is the period in which we live. It commenced on the day of Pentecost, and we are living in the last days. "Upon my servants"—mark, "my *servants*"—"and my handmaidens"—women as well as men—"I will pour out my Spirit." For what purpose? "And they shall prophesy." Oh, do you believe God? My dear friends, no servant nor handmaiden of God can do without this Holy Spirit specially given to them, to enable them to labour successfully for God.

Look at the different agencies employed. Put the question to each, "Can you do without this baptism of the Spirit for your work?" Can the Bible-women do without it, as they go from room to room, from garret to cellar, as they encounter all sorts of people, and meet with all kinds of objectors? They do need it. And in conducting the mothers'-meeting, in the Bible-class, in visiting the sick, whatever work the Lord has given women to do, they need the special baptism of the Holy Ghost. Oh that they may seek it, and find it, and there will be a glorious work! If every woman that goes forward in this city to labour for Christ is filled with the Spirit, there will be a shaking amongst the dry bones. May it be so! I do not know if brother Barnardo is here, but if he is, I would ask him, Do you need the Holy Ghost to deal with your lads, to select them, to manage them, to study their tempers and dispositions, and to lead them to Christ? Do you need the Spirit of power, of love, and of a sound mind? Yes. And so with the city missionary, the evangelist, the regular pastor, to feed the flock, to exercise discipline. Each worker needs the power of the Holy Ghost. "On my servants and on my handmaidens, in those days, I will pour out of my Spirit." The Lord send it now! "And they shall prophesy." Filled with the Spirit, it shall be like a fire in the bones, and the word spoken shall be like a hammer to break in pieces. Would to God that it were so! If all the workers in London were thus qualified for their work, the kingdom of Satan could not stand. It would fall like lightning from heaven. The thousands of workers, in the pulpits, in the street, in the cellar, in the garret, in the mothers'-meeting, in every direction employed of God, if every one were filled with the Holy Ghost, oh, what a mighty work there would be in London!

I said that all the workers are *not* filled with the Holy Ghost. There is a reason. Before ever we can receive the baptism of fire, we must be in the *state of mind* that the men and women were in who were baptized in days of old. Well, what state of mind were they in? We read that *they were of one accord.* Not once, but three times it is said in reference to their state of heart that "they were of one accord," they were "of one heart," and "of one soul." They were filled with love to each other. They had that love "*which thinketh no evil.*" If there had been jealousy, and backbiting, and suspicion, do you think that the eternal Spirit would have descended as He did descend? No. Here is one reason why all the workers of every name, and of no name, are not filled with the Spirit—they are not of one soul, of one mind, of one accord. There is jealousy, suspicion, evil surmisings, looking doubtfully upon a brother's work, shrugging of shoulders when his name is mentioned. Oh, God forgive us and pardon us! If we are to be baptized, we must be of one soul. One man believes that there will be no great work until Christ himself appears; therefore he looks for it in the millennium, and not till then. Another looks for immediate blessing through the manifestation of the Spirit. Therefore they differ. *There is no harm in that.* But there is harm when it alienates affection. There is sin in that. One believes in one form of church-government, and another believes in another. There is no harm in that. But when it creates bitterness, then it is sin. And whatever be the cause, if we have not that love which thinketh no evil, there will be no baptism of the Spirit. The Holy Ghost will neither come on the churches nor on the individual members until we love every brother that loves the Lord Jesus Christ with a love that is willing (although it may appear to his own disadvantage) to make sacrifices to assist him in the work God has given him to do, each esteeming other better than himself. Do we not need to be humbled, and to confess our sin to God in this respect? Well, if this meeting should lead one of you to see where you are and what you are, and confess it to God, and get it put thoroughly right, so that you may be filled with the Spirit, I will adore Him to all eternity for bringing me amongst you.—*The Christian, April* 1.

Miscellany.

—From *The Latter Rain:* "The Sunday evening meetings in the Conference Hall, Mildmay Park, continue to be marked with interest and blessing from the Lord. Hardly a Sunday has passed without some soul finding peace. Prayer is desired that it may be continued and increased. Among the preachers recently have been Messrs. Gawin Kirkham, Edward Wright, W. J. Chapman, Harrison Ord, George Hatton, Herbert Taylor, and H. Grattan Guinness. Open-air preaching has been carried on all through the winter, an hour before the evening meeting in-doors. Lord Caven will preach here on the 11th of May, in the evening."

"Mrs. W. Carter has issued a circular relative to the work of the South London Mission, of which she says: 'This mission work, commenced in 1860 and for twelve years conducted by my late dear husband, you will be pleased to learn is still vigorously carried on, and the glad tidings of salvation are being made known to the poorest, who can only be reached by extraordinary efforts. Some of the means used are mothers' meetings, tea meetings, soup meetings, Sunday schools, colporteurs, district visiting, besides the ordinary Lord's-day and week-night gospel services for adults and children. During the past winter free tea meetings were given to various classes of the poor, in companies of from 600 to 700. One of the most interesting of these gatherings was that given to widows, when 680 bereaved hearts were brought together, and, after tea, were exhorted to trust in the widow's God. The mission hall is well attended by the poor, and the work is of a most encouraging character. Many who were leading a life of sin, without God and without hope in the world, have, through the instrumentality of the South London Mission, been brought to Jesus, and are now consistent Christians—better fathers, mothers, husbands, wives, and children. The work is unsectarian. Our one great object is to bring sinners to Christ. The meetings are principally conducted by those who were converted through my late dear husband's ministry, while my son-in-law and I take the oversight of the whole.'"

—From the *Congregationalist* (edited by Rev. R. W. Dale): I believe that those are right who maintain that the preachers of our own time endeavour to make Christ Himself the chief subject of their sermons. But I think it probable that the emphasis of modern preaching rests on the Brotherliness of Christ. Innumerable sermons are preached on those passages in the Gospels which illustrate His compassion for human weakness, His pity for human suffering, His gentleness to little children, His toleration of the infirmities of His disciples, His strong antagonism to those who regard "publicans and sinners" with contemptuous scorn. All the incidents of His earthly life which prove that He was really man are eagerly seized,—His hunger, His weariness, His personal friendships, His temptation in the wilderness, the mysterious dread which came upon Him in Gethsemane. Equally attractive are those passages in the Epistles which affirm that He was "tempted in all points like as we are," and can therefore sympathize with us in our moral and spiritual conflicts, that He was "made perfect through suffering," and may therefore be appealed to in all our distresses for love and help.

If this impression of the character of modern sermons is accurate—and I state it with great hesitation and diffidence, knowing how impossible it is for any man to be sure of the facts—it is easy to explain the conviction that Christ is not preached. For this is no true representation of the Christ who has ruled the heart of the Church for eighteen centuries. His authority is suppressed. The awful mystery which has surrounded His death, and which has made men feel that though He is so intimately and perfectly united with us, He stands isolated and alone, and separate from all our race, disppears. The transcendent glory which He laid aside in order to become man, and which so completely filled the imagination and heart of our fathers that many of the purely human incidents of His earthly history were perhaps to some extent unreal to them, is forgotten. His exaltation to the right hand of God is not vividly apprehended. Christ is known "after the flesh." His earthly life is not transfigured by the glory which He left, and the glory to which He has returned. The impression left by this representation of our Lord is very like that which was produced on the hearts of well-disposed Jews who saw His miracles and listened to His discourses, but never felt that He was God manifest in the flesh; it does not compel men to fall at His feet exclaiming, "My Lord and my God."

And yet, it may be asked, is not this representation of Christ likely to attract to Him the affection and the trust of the sinful, the weak, and the suffering? I doubt it. The sinful are not so afraid of the Divine anger and of eternal death, nor are they so crushed by the consciousness of guilt, that they only need to be assured of the pity and compassion of Christ. For the most part, they have so little sense of their sin that they do not think it at all wonderful that the heart of the Son of God should cling to them with a love that will not be repelled, and cannot be exhausted. The weak and the suffering require something more than the assurance of Christ's sympathy to draw them to His feet; they need to feel that behind the human sympathy there is Divine strength; that although He has come to their side and personally endured very bitter sorrows, there is that in Him which they can find in no earthly friend.

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If the sermons about Christ which are commonly preached are such as I have ventured to describe, it is not wonderful that the hearts of the young, the vigorous, and the morally upright in our congregations are not touched. There is trouble enough in the world, no doubt—more trouble than many of us suppose; but in the case of a very large number of people, no such trouble comes to them in early life as makes them feel that their hearts will break unless they can find a sympathy which is deeper and more tender than the sympathy of their earthly friends. And when such trouble comes, men are more likely to resent it, and to yield to bitter thoughts about God's providence, than to be drawn to Christ by sermons about His compassion, unless the idea of Christ's authority is blended with the idea of His love. Preach to the poor about the hardships which Christ endured, and about these alone, and the only result will be that they will comfort themselves with the idea that the Son of God knows how bitter their lot is, and will not deal with them severely.

Perhaps all that I want to say may be summed up in a single sentence: It would be a slander for any man to allege that there is any faltering confidence in the Divinity of our Lord Jesus Christ; probably no doctrine is held with a firmer intellectual grasp; and yet it may be true that we have no deep sense of His Divine greatness and glory; we may remember that He has become our Brother; we may forget—though we firmly believe—that He is our God.

—We take the following from the *Supplement of the Day of Rest*: "A wonderful work of grace is in progress in the Wesleyan missions of South Africa. 'In the midst of tribal squabbles and sanguinary conflicts the Prince of Peace is extending His righteous and beneficent reign. In every direction there have been manifestations of the power of the Holy Ghost, which have resulted in large accessions to the Church.' In the Graham's Town District the work is especially glorious. The Rev. Mr. Hargreaves writes: 'We have had a great and blessed work of God on the station (Clarkson), which has extended throughout the whole circuit. There has been very little excitement and no extravagances, but the results have been that some of the worst and most hopeless characters have been converted, and during the past three months one hundred and twenty have been added to the society.' Rev. W. J. Davis writes: 'In the district, generally, the work is prosperous. At Shawbury there have been more than fifty converted; at Tsomo some two hundred and fifty have been saved, and I quite expect that at least eight hundred will be the increase of the district this year.' Surely, the Lord is doing great things in converting the heathen."

Oh! to have our gaze more fixed upon Jesus, and less upon ourselves! to be taken up with the contemplation of his *beauty* rather than our own deformity! Oh! to know more of Christ! to get a fuller, clearer view of our risen Lord, to come into closer contact with the *living personal Jesus!* When this is so with us, and not until then, will our joy be full, and then shall we be "changed into the same image from glory to glory as by the Spirit of the Lord."

TELEGRAPHIC NEWS.

London, June 23th: The Shah to-day went by water from the Tower to the West India Docks, and expressed the profoundest astonishment at the shipping. In the evening His Majesty attended a State Ball at Buckingham Palace.—The Shah proceeds to Paris on the 3rd July *vid* Cherbourg. The Paris Municipality have refused to pass a vote for funds for his reception, but an entertainment is being prepared at Versailles.—The Duke of Argyll, on the recommendation of Lord Northbrook, has decided to give Indian Majors of the Royal Artillery the full pay of their rank, and to abolish contract allowances.—The St. Petersburg paper *Kimik* has received a telegram from Tashkend, which states that the Khan has capitulated, and the Russians occupy Khiva.—The Address from 1,500 Parsees of Bombay has been presented to the Shah.—His Majesty has gone to Liverpool.—The Paris Municipality have reconsidered their decision, and have voted a sum of money for the reception of the Shah and for illuminations.—The Carlists show undiminished activity, and claim to have routed 2,000 troops, and compelled General Nouvilas to retreat.

27th: At the election of a representative for Bath a most exciting contest took place which resulted in the return of the Conservative candidate, Lord Grey de Wilton.—A lock-out of many thousand operatives in the cotton manufactories at Staleybridge has been notified to take place a week hence.—The new Atlantic cable has been laid.—The law suppressing religious corporations in Rome has been promulgated.—The Empress Augusta of Germany is at Vienna.

28th: The *Gazette* announces the appointment of Mr. Raymond West as Judge of the High Court of Judicature, Bombay.—Hamilton Nevada has been destroyed by fire: the estimated loss is half a million dollars.—The Mahomedans in Bosnia have murdered 270 Christians during six weeks.

Madrid, 28th: Señor Pi Margall and the former coalition of the Spanish Ministry are in a state of anarchy.

London, 29th: A telegram has been received from General Kaufmann, stating that the united detachments captured Khiva on the 10th instant. The Khan has fled to Joumondow.—There has been an earthquake at Venice and in the surrounding neighbourhood. In the church of Feletto, which was full at the time, 38 persons were killed. Fourteen were killed, and numbers injured, in the villages adjacent.—The ministerial crisis still continues in Italy.

30th: The Shah will attend a garden party to be given at Chiswick on Saturday next by the Prince and Princess of Wales.—The notes in circulation in France have increased eighty million francs.—In the House of Lords a motion of Earl Stanhope, in favour of founding an order of merit for service in literature and the fine arts, was negatived.—The Duke of Argyll, replying to a question from Lord Ettrick, thought that it was desirable to call the attention of the Government of India to the extraordinary destruction of life by wild beasts in that country.—Colonel Edmund Ogle has been gazetted Brevet Major General, vice Bourchier retiring on full pay with the rank of Lieutenant General. General Fordyce has been gazetted Colonel Commandant of Royal Artillery; Colonel Burrowes Kemball Colonel, and Major William French Lieutenant Colonel.—Notwithstanding the heavy rains, the Shah was present at a grand *fête* held at the Crystal Place to-day.—A telegram has been received from Sir Samuel Baker, dated Khartoum, 29th instant, in which he states that he has arrived safely, with all the Europeans, and that the country as far as the equator is annexed to Egypt. All rebellions, intrigues, and the slave-trade have been suppressed, and the country reduced to order: the Mission has been, in all points, completely successful.

July 1st: The total revenue of the United Kingdom for the quarter ending 30th June is £562,500, being a decrease of £750,000.—The price of coal is again advancing.—The Tichborne prosecution is drawing to a close.—*Cholera has appeared in Vienna and Venice.* At the second reading of Earl Russell's Bill for the better government of Ireland, the same was negatived almost without a debate.—The *Morning Post* states that since the fall of Khiva, Russia has reassured England that she does not intend to permanently occupy Khiva.—A thousand engineers at Sheffield have struck work.—It is officially denied at the Hague that the Dutch are willing to settle peacefully with the Acheenese.—The Shah's departure from England has been deferred till Saturday next.—Telegrams from Madrid state that the Cortes has suspended the constitution guarantees.

Constantinople, 1st: The Porte construes the Suez Canal concession as follows, viz:—That a toll shall be leviable on all ships alike according to their true capacity, to be determined by Moorsom's system of measurement, which the Porte considers the best.

Berlin, 1st: Prince Bismarck has retired to Varzin. It is believed that he quits the Prussian Cabinet in consequence of a quarrel with General von Roon, and also on account of the Reichstag insisting on an adjournment before voting on his Military Bill.

London, 2nd: The ironmasters at Wolverhampton have made a reduction in the price of finished iron. The Shah yesterday visited the Bank, the Tower, St. Paul's, and Westminster Abbey accompanied by the Premier; His Majesty also attended the sittings in Parliament, and was much interested in the proceedings. The Shah bade farewell to Her Majesty the Queen to-day. The Bank-forgers have been committed for trial. The demand for gold for Germany has ceased. In the Dutch Chamber the Colonial Minister stated that no negotiations were pending with regard to Acheen, but that it was probable the friendly Rajahs would endeavour to induce the Sultan to negotiate. He also stated that the Colonial Government was disposed to accept an honourable peace, without suspending the war preparations; and that Holland would never entertain such conditions as those telegraphed from Penang.

PASSENGERS SAILED.

Per P. and O. Str. *Nubia, June 27th:*

For Southampton.—Mr. F. W. Sedgwick; Mr. Warren; Mr. J. Brooksby; Lieuts. W. B. Ponsford and A. K. Harence, R.A.

Per P. and O. Str. *Behar, July 3rd:*

For Southampton.—Mrs. Alexander; Mr. Nugent; Mr. W. F. Sinclair; Mr. W. Kilby; a gentleman; Dr. and Mrs. Tyrrel and infant; Mrs. J. Cumming; Lieuts. Barrow, and Mr. and Mrs. W. Tomlinson

For Brindisi.—Mr. H. A. Harrison; Mr. T. White; Mr. F. Sanquet; Mr. A. Hoyes; Mr. H. L. Cameron; Dr. T. Cody.

For Venice.—Major T. R. Nimmo; Dr. J. H. Newman; Mr. D. Macfadyen; Mr. F. R. Hogg; and a gentleman.

For Aden.—Cassum Memajee.

PASSENGERS ARRIVED.

Per P. and O. Str. *Geelong, July 2nd:*

From Venice.—Major-General Johnson; Colonel Fraser, C.B.; Mr. R. G. Macdonald; and Mr. C. B. Izon.

From Brindisi.—Mrs. Grey and infant; Major J. J. Robinson; Mr. G. Greig; and Mr. and Mrs. Spurr and infant.

From Southampton.—Mr. H. N. Acworth; Mr. J. W. Warter; Mr. Gamble; Capt. J. M. Bennett; Major Begbie; Mrs. Laing; Mr. Pococke; and five native servants.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGE.

ROBB—STRATTON—At Broach, on the 25th inst., by the Rev. W. Jones, Mr. Beniamin Robb, to Sarah Ann Stratton, relict of the late H. B. Stratton, Esq., P. W. D.

DEATH.

HYNES—June 27th, on Friday, at No. 66, Malabar Hill, suddenly, of effusion on the brain, George Lewis, the infant son of Mr. and Mrs. George J. Hynes, aged 8 months and 18 days.

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